

Megiddo Message



BEFORE CHRIST,
ELIJAH!

September 24, 1955 Vol. 42, No. 20

The Megiddo Message

September 24, 1955 Volume 42, No. 20

Percy J. Thatcher, Editor

A religious magazine, devoted to the cause of Christ and published for the dissemination of Bible truth alone, THE MEGIDDO MESSAGE will

- Strengthen your faith in the Bible
- Answer perplexing religious questions
- Give you courage for these uncertain times
- Help you live above the world's moral corruption
- Reveal to you how to develop a character acceptable to God
- Bring peace and stability to your life

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This issue of THE MEGIDDO MESSAGE is a special issue paying tribute in our small way to the Rev. L. T. Nichols, founder of the Megiddo Mission. His life and work are covered more extensively in our booklet,

History of the Megiddo Mission

The pages of this book also unfold the purpose of our organization and the scope of our work, both past and present, for the dissemination of Truth. If you cherish the desire to know more about the Mission you may get some of this information through the printed page. A comprehensive synopsis of our beliefs is contained in the Appendix. Price 40 cents postpaid.



"If thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God."

—Proverbs 2: 3—5.

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Letters

MEGIDDO MESSAGE—Food for the Soul

Dear Brother:

Your whole teaching is a revelation, so amazing but so appealing to the earnest seeker who longs for spiritual food, bread and water.

R. B. L.

One Hunga, New Zealand

Annual Maranatha Gathering, Inspiring!

Dear Sister:

I am glad we made the effort to attend the Maranatha Gathering. We heard and saw so many good things to lift us above the low, groveling things of this world. Our aim is "higher altitudes." Let us accept the loving invitation, "Friend, go up higher."

G. U.

West Leyden, N. Y.

Bread Cast Upon the Waters—Returns!

Dear Sirs:

As I was coming home today I saw the tract, "Is the World Coming to an End?" fluttering in the street. I picked it up, read it and enjoyed it very much. Please send the book advertised, "The Coming of Jesus and Elijah."

N. C.

Olean, N. Y.

Eager Readers Search Out MEGIDDO MESSAGE in Libraries

Dear Sirs:

I read your MEGIDDO MESSAGE at the local library, and find it very interesting.

E. R. H.

Willimansett, Mass.

Ministers Silent on Elijah

Dear Sir:

It is indeed strange to hear minister after minister talk about the coming of Christ and never say a word about Elijah's coming first. I anxiously await a copy of your book, "The Coming of Jesus and Elijah."

H. M. L.

Overton, Nevada

What Must We Do to be Saved?—Work

Dear Brother:

I am glad you sent us the book, "What Must We Do to be Saved?" What a blessed help it is to us! After reading it over and over, I find that I was wrong to think Christ does the work for us.

V. G.

Belmont, N. H.

"How long halt ye between

TWO OPINIONS?

if the Lord be God, follow him: but if Baal, then follow him."

WITH these words Elijah began his address to the people of Israel, gathered at Mount Carmel. The events which followed are the grandest of any recorded in the Old Testament. Elijah, the lone Prophet of Jehovah, challenged the prophets of Baal and Ashtoreth to prove by test of power which was the true God. Their efforts were futile, for they invoked only the gods of wood and stone which could neither hear nor answer. Elijah then stepped forth with calm dignity and with one invocation received so mighty an answer from the true and living God that the gathered throngs cried out with one consent, "The Lord, he is the God."

As the prophets of Baal cried for deliverance to a god which did not exist, frantic and hysterical because they received no answer, so we see a striking similarity today. The world has many well-meaning institutions—but they are man-made institutions—to which they appeal as the remedy for the trouble into which the land has fallen. Like the distressed world who cried out, "Baal, hear us!" in the days of Elijah, so they are appealing to institutions of their own making, policies of their own forming, gods of their own creation, to save them in their plight. Little do they realize that it is Elijah, God's messenger, the herald of Christ's return, who shall, at the close of the day of man's misrule, bring the answer from the true God.

Here is what we see as we view the present-day Mount Carmel scene.

The United Nations, founded over ten years ago for the purpose of maintaining peace and order in the world, stands paramount among man's efforts to improve international relationship. But does the UN answer man's frenzied appeal to Baal? No! The UN admits its utter inadequacy. At the session held in San Francisco this June in commemoration of the UN's tenth birthday, delegates confessed that "the high hopes and great expectations of 1945 have not been realized. . . . The risk of a conflict, which for mankind would henceforth amount to collective suicide, fills all men with the same anguish. . . . If the armies continue to be enlarged, if the guns become steadily more ingeniously threatening and far reaching, if the bombs become more diabolically devastating—where will this end?" As of old, Baal neither hears nor answers!

On the other side of the world millions of worshipers call on the name of Communism, "O Baal, hear us." Its advocates are ruthless, seeking to implant Communism as universal god. They advance the policy of sharing the wealth of the rich with the common people, and by equalizing material goods and removing class distinctions world-wide harmony will eventually result. But what are the facts of its operation? Those in power live fabulously, but as for the poor, common men, they are comrades—comrades in slavery—to work and produce material to build a mighty war machine. There is no solution for earth's problems through this channel. Baal does not answer. A system built by force, by force shall be destroyed.

Again, from the World Council of Churches comes the appeal, "Baal, hear us." More than 160 church bodies

from 43 countries form this organization. The Council itself admits that "it is a sad thing that there need be a World Council of Churches. For the Council exists to bring together churches that are divided." This statement is a flagrant contradiction to actual Council procedure, as we observed at Evanston. Officials were extremely careful to mention nothing upon which they disagreed; in fact any delegates who expressed differences were swiftly and suavely silenced. This method of arbitrating differences never has been and never can be remedial. Nevertheless, great things are expected of the WCC in bringing about conditions on earth which will transform the tensions, racial rivalry, differences in theology, worship, etc., into a state of peace, understanding and unity. We do not deny that some good does result from their efforts in alleviating physical hardships in many poverty-stricken areas, or that conflicting sects speak kinder to each other; but in reality they cry to Baal instead of the true and living God.

From still another source Baal-worshipers utter cries which increase with a crescendo that is alarming. Humanism—a theology from which God, the heart of religion, is removed—is recognized as "the next step," "the fourth faith" with which every religious thinker must sooner or later come to terms. Membership in this movement is increasing immensely. Its adherents, many of whom are active ministers, advocate this system as the only way, for it leaves men and women free to do or believe just as they please. No restrictions, no code of ethics; their own minds are the only guide through life, and no hereafter is taught or anticipated. In spite of its absurdities it is being widely accepted as the way out of present distresses. But as with other Baals, there is no voice, nor any to answer.

Mighty efforts are made to cure the world's spiritual ills with material remedies. Reading rooms, libraries, universities, secular schools and more churches are built for the purpose of bringing nearer the day of universal brotherhood. Better housing for the working classes and more and bigger places of recreation and amusement are erected. Multitudes just stand idly by, waiting, like the host on Mount Carmel, for a sign, a manifestation, of power. But new problems develop faster than solutions.

Such in part is the world before us; such is the view of the leading institutions which promise security through their channels. Divided among themselves, they despise, revile, slander, misrepresent one another till their sins and miseries are overwhelming.

Whether it be the UN, WCC, or any university or institution, if their motive is to help the needy and correct the wrongs among men or nations we respect them for their efforts. And more, we are grateful for what has been done to better living conditions. But God has better plans for earth's inhabitants than any earthly institution can accomplish. Because they begin wrongly, leaving out God entirely, or accepting only a fraction of His standard, they must inevitably fail of the end result, the ultimate. (Continued on page 10)

BEFORE CHRIST, ELIJAH!

The following article is dedicated to the memory of the Rev. L. J. Nichols, to whom we are indebted for our awakening to this beautiful truth as found in the last chapter of the Old Testament, Malachi 4: 5 —

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord."

Awake, O Earth, awake, awake!
Prepare to meet thy God!
Let everyone awake!
Let men and women, youth and aged awake!
Let king and subject, president and citizen,
let captain and soldier, industrialist and laborer,
yea, let everyone, high or low,
in all the earth take heed,
for the great and notable Day of the Lord draws near!
So SOUND THE TRUMPETS OF ELIJAH!

Friends and neighbors, hearken to this message today. The second coming of Christ so long prophesied in the Bible shall arrive as surely as God ever raised Him up among men. As surely as He trod the shores of Galilee—humble and lowly as a lamb led to the slaughter—so surely shall His feet stand again upon that hallowed ground; only this time He comes in regal splendor, power and glory.

It will not be a day of rejoicing for this wicked world. There are many reasons for this and it is our fervent mission to help everyone we can to understand what God has told mankind about this coming time of trouble. Man's attitude at Christ's first coming, the prevailing wickedness at the present time, and the abundance of prophecies concerning conditions and events that shall surround Christ's second coming, all foretell that the vast majority of mankind will never submit to God's way of life.

In the book of Revelation, Christ is likened to "The Lion of the tribe of Judah," riding forth "conquering and to conquer." The sad prophecy states that the rulers of earth with their armies will go out to make war against Him. They will not have Christ to rule over them, hence will result the great Battle of Armageddon. So violent will be that battle, so stubborn the resistance, that two-thirds of earth's inhabitants shall be destroyed before mankind will submit to Christ, the King of kings (Zech. 13: 8).

When the wicked are swept away, from the remaining inhabitants will arise a new generation who shall live in peace and quietude. The scenes of the stormy past will vanish before an age of plenty, of prosperity, of security. It is God's plan to fill this earth with a righteous people. To bring this about it will be necessary for Christ to establish His great Kingdom, as He said He would.

God in His great wisdom and kindness has always made every possible provision to alleviate the severity of the punishment that man in his stubborn perversity is forever bringing upon himself. His principle has always been to use reason before force, to give warning before judgment. He warned the wicked world before the Flood. He warned Sodom and Gomorrah, and in many other instances He gave warning of impending judgment.

Our God is very fair and just, and in this grand climax

of His plan we find Him doing all for His vineyard that can be done. Now, listen once more to His word pertaining to the last great Day!

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse" (Malachi 4: 5, 6).

This is our message, our special gospel, the good news for today.

It is a beautiful promise and we cherish it highly. O reader, hear it and believe it, for it is the word of God and He shall certainly bring it to pass.

• • • • •
In the figurative illustration on our Cover, the dramatic event is portrayed. In the fresh, sweet air of early dawn—the dawn of a beautiful new Day for this earth—the Prophet has just alighted to herald forth his message of the Second Coming. But, typically, the world slumbers. The morning of God's new Day finds the vast majority of mankind asleep.

But God has waited long enough.

Over the world the voice of trumpets resounds:

"Fear God and give glory to him; for the hour of his judgment is come."

Will you be one who will hear and submit?

Among His saints there is rejoicing. The travails, the struggles, the pains, and the sorrows for them are over. The appearing of Christ's forerunner brings to them the glad assurance that Christ Himself, ere long, shall arrive to establish a dispensation of peace and equity, of purity, honesty and righteousness.

• • • • •
Elijah, whose name means "My God is Jehovah," is one of the most famous Prophets. Noted for sternness and faithfulness, he was God's choice for the most difficult of missions. When a man was needed to dictate punishment to a wicked king, God chose Elijah. When a murderous queen was to be outwitted and thwarted, God chose Elijah.

Yet Elijah, the champion of God and Truth, was humble. He was the real, sterling kind of man that God could trust, that men could admire, with nerve of steel and heart of fire.

The Prophet Elijah towers up like a mountain in Gilead above all other Prophets. There is a solitary grandeur about Elijah that is all his own. There is a mystery and an unearthing about Elijah that is all his own. There

(Continued on page 10)

Will Our Anchors Hold?

A MIGHTY tempest, a Euroclydon storm, was breaking over the sea of Adria; before it was driven a vessel bearing two hundred and seventy-six souls. The ship had been caught and could not bear up in the wind, so her crew was letting her drive helpless before the storm. Hour after hour the storm increased in fury; the next day they lightened the ship and the third day they cast out the tackling. After many days the storm still beat upon them and all hope that any should be saved was taken away. The voice of one who had been silent through it all now spoke forth in clear tones, saying, "Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss. And now I exhort you to be of good cheer: for there shall be no loss of life among you, but of the ship only. For there stood by me this night the angel of God, whose I am, and whom I serve, saying, 'Fear not, Paul; thou must be brought before Cæsar: and God has granted you the lives of all your fellow-voyagers!' Cheer up, men! I believe God. I believe it will turn out just as I have been told."

It was now the fourteenth day and they were still being driven before the storm, when about midnight the shipmen deemed that they drew near to some country, and on sounding they found twenty fathoms, and a little further on when they sounded again they found fifteen fathoms. Then, for fear of running upon the rocks, they cast four anchors out of the stern and wished for the day. Oh, how that weary and storm-tossed crew wished, and longed and waited for the breaking of day, hoping and trusting that deliverance might come! Their anchors did hold, and with the first faint streak of light from the eastern horizon they beheld the distant shore.

We have been sailing over the sea of nations, our storm-tossed bark beaten and buffeted with the storms of adversity. The midnight hour is upon us. We are nearing the shore of Eternity. Still many a huge and ragged rock lifts its head to crush our frail bark.

"They cast out four anchors and wished for the day."

God has given us four great and powerful anchors that we can use for our stay, hope and consolation. They are near at hand. They will hold till the Day breaks and earth's shadows flee away. If we grasp the opportunity to use them, there will be no loss of life.

First, let us use the great anchor of FAITH. Its mettle has been fully tested. It is strong and well-pointed. It has been used through the ages by all of God's faithful mariners. It will hold in every storm. God can never have any pleasure in one who fails to use it. How quickly our Master rebuked His disciples with these words, "O ye of little faith," as they besought Him for help amid the raging storm. They had failed to use this great anchor. Noah used it to the saving of himself and his faithful crew, while the motley, jeering throng perished. Abraham used it in many a storm, till at last he visioned afar off the City whose builder and maker is God. Faith's mighty anchor saved Moses from many a destructive rock and whirlpool as he sailed the Egyptian sea. Time would fail to tell how this great anchor aided Gideon, Barak, Jephthah, David, Samuel, and Joseph, in passing safely through the many storms that beat upon their bark.

Do not fail to use this anchor
When the billows toss and roll.
It will save you from drifting
To some dark and treacherous shoal.

PATIENCE is another of these strong and powerful anchors. How great has been the mental suffering because we would not use it! We have failed miserably to let it do its perfect work in holding our bark when the storm has broken over us. It is well to remember the great Eternal knew we would need it close at hand to use at a moment's notice, that grace which enables us to bear affliction and calamity with constancy and calmness of mind and with a ready submission to the will of God. It is by using this trusty anchor that we possess our souls. The beloved Paul tells us that this anchor in combination with the anchor of faith will cause us to inherit the promises. Job used this great anchor, and in that bright eternal Morning you will find him safe and secure on that evergreen shore, along with Samuel, Moses and all the great mariners that have made a successful voyage through every storm of life. Why have we hesitated so long to cast it out when drifting from the channel that leads to that eternal harbor?

One of the four great anchors is PRAYER. It will hold in the fiercest gale. The mariner who fails to use it can never expect to escape the treacherous shoals that have caused many shipwrecks which we behold everywhere, strewn upon the sands of time. It was the last great anchor our Master-Pilot used on bended knee. On that dark night He cast it overboard to stay His storm-tossed bark while the angry sea and waves roared without. He who fails to use this anchor often, will never reach the haven of everlasting rest. Paul, the great mariner, said "Use it without ceasing." In time of trouble men ought to use it and not faint. The effectual use of it availeth much. At midnight Paul and Silas sang praises and used this great anchor of prayer, and God delivered. Daniel used it three times a day; and Gabriel, that beloved angel, stood by his side to bless.

How often we forget, when trouble is near,
To use this great anchor, the anchor of prayer!

The last great anchor to complete the four is the anchor of LOVE. Our voyage over the tempestuous sea of nations will end in utter ruin and loss of life if we fail to use it.

There need be no fear if we let it do its work, for this perfect love casteth out fear. How can we expect to show our deep appreciation to the Eternal if we fail to use the God-given anchor? Many a heart-rending scene, many a bitter cry of despair, many a stranded wreck has there been because when caught by the under-tow men have failed to use it. When the fog and darkness settle over the deep, cast it overboard; let it hold your bark till the mists have rolled away, till you catch a clearer vision of the charted sea. Brethren beloved, are you drifting helplessly before the storm? Why stand in jeopardy every hour, when God has provided such a stay for your soul?

The narrative reads: "They cast four anchors out of the stern and wished for the day." The night is now almost over; the day is about to dawn. Though the storm beats furiously, the mighty anchors of Faith and Patience, Prayer and Love will hold us steadfast until the first streaks of dawn light the shores of Eternity.

WHO IS MY NEIGHBOR?



And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

He said unto him, What is written in the law? how readest thou?

And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.

And he said unto him, Thou hast answered right: this do, and thou shalt live.

But he, willing to justify himself, said unto Jesus, And who is my neighbor?

And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him,

And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

THE parable of The Good Samaritan is so familiar and its face value so obvious that most people are content to let it go at that. Like most of the parables of Jesus, it may be said to have several layers or strata of meaning. To the self-justifying lawyer who asked the question, it was a stinging rebuke for the unreasoning and offensive exclusiveness of his caste. For all mankind, the lesson is that it is deeds which count, not professions; character, not nationality. These things are easily within the comprehension of any intelligent sixth-grade child.

But there is a deeper stratum of significance which is perceived only when the Eternal's revealed plan of salvation is comprehended. Centuries ago it was revealed to Daniel, to Isaiah, to Joel, to Paul, and many others of the inspired writers that, after the passing away of the Apostles and the cessation of the power of the Holy

Spirit, there should be a terrible and universal apostasy, a "falling away" from the truth (II Thess. 2:3), the saints worn out and the truth cast to the ground (Daniel 7: 25; 8: 12), the spiritual fig tree barked and peeled (Joel 1: 6—12), all mankind turned from the truth to fables (II Timothy 4: 3, 4).

That this did come to pass is a matter of history. By the beginning of the Seventh Century, the historian assures us, truth "lay buried under a senseless mass of superstition, and was unable to raise her head." The "thieves," the false teachers who steal away the words of eternal life (Jer. 23: 30), who "climb up some other way" (John 10: 1), had done their work thoroughly. Medieval "Christianity" possessed no truth, desired no truth, tolerated no truth. Humanity lay by the roadside, left for dead, passed by by priest and Levite, who, bound to a system of error, found more profit and security and popularity in fables.

Worse still, the "victim" had been beaten into such complete unconsciousness that he was unaware of his dying condition. Dim delusions of well-being took the place of clear thinking. The centuries of darkness wore on, and the coma was as profound as ever. There were occasional stirrings and protests, but no effective action. Such was the condition of the world—of us all—when in the fullness of time a Good Samaritan appeared, to set the battered traveler upright, to heal his wounds, and set his feet once more on the highroad to eternal life.

A great deal of Divinely ordained preparation had preceded this significant event. Truth could not have come to light in the Old World with its traditions and prejudices and hatreds. A new continent had been reserved for this very time, a freer soil and a freer air. The Scriptures had been freed from the shackles of a dead language and made available to the masses. The fires of persecution had well-nigh burned out, and the "cool of the day" drew on. Yet amid these advantages, indifference settled down like a dank and chilling fog. Humanity was dying, spiritually, and apparently nobody cared.

But that was before the Good Samaritan came along.

On October 1, 1844, in Elkhart, Indiana, a child was born who was to alter profoundly the stream of history, although the world does not yet perceive it. As a subject of Divine prophecy, L. T. Nichols was born to a tremendous task. Without the aid of the gifts of the Holy Spirit, without visible angel or miracle or vision, by naked faith alone, he was to lift the fallen truth and set it on its feet; to rescue dying mankind—those who would be rescued—from the clutches of the spiritual thieves who had long ago stolen away the true hope of salvation.

His biography has been written for these pages many times. To us who have benefited by his life, it is his work that matters most; for without him, we too should yet be lying in the ditch, dazed and bleeding our life away.

The most deadly blow we had received was in the head. Our condition was well described by the Prophet: "The whole head is sick, and the whole heart faint" (Isa. 1: 5). Until the mind could be set right, there was no hope. Since infancy the false doctrine of natural immortality had been bludgeoned into us. Our first lisping prayer,

"If I should die before I wake,
I pray the Lord my soul to take,"

revealed how desperately wrong-minded we were.

A logical extension of the doctrine of the immortality of the soul led us into such other errors as eternal torment for the wicked, universal salvation, purgatory, and Spiritualism; symptoms of a dreadful mental illness. Came the Good Samaritan with the Balm of Gilead, the open Bible, to prove to us that this inheritance from Egyptian priesthood, this survival of primitive "wishes-fulfillment," was an utter falsehood; that our present condition of mortality is part and parcel of our physical heritage, and that immortality is conditional, a garment of life to be put on at the resurrection of the dead, the reward of a life of "patient continuance in well doing" (Eccl. 3: 18—20; 9: 5, 10; I Cor. 15: 53, 54; Rom. 2: 7).

With this pressure removed, we were automatically relieved of the torturing fear of a burning hell in which the souls of the incurable should forever writhe in agony, for the edification of the saints and the satisfaction of eternal "justice." The punishment of the wicked, we learned, involved nothing more inhumane than eternal death, everlasting destruction, annihilation (Romans 6: 23; II Thess. 1: 9; Jer. 51: 57).

The "chain reaction" continued. With the disappearance of this awful concept of hell went the master thereof, the mythical devil. In our battered and twisted minds the delusion had persisted that this monster from the infernal regions was responsible for all our troubles and temptations and transgressions, and the thought actually gave us a measure of satisfaction as it lightened our own responsibilities. But our Benefactor shook us out of our lethargy and showed us that the "devil" of the Scriptures is the evil within ourselves, the "adversary" which must be fought and overcome in the Christian warfare. All who commit sin, all who oppose the will of the Eternal, are devils, the "Satan" whom we must avoid as for our life (John 6: 70; Mark 8: 33; James 1: 13, 14).

Another symptom of our serious condition was our childish love of mysteries, always the mark of low culture. The first words of the ancient Law were, "Hear, O Israel, the Lord our God is one Lord." But the "thieves" had stolen away this noble concept as too simple, and given us in its place that relic of polytheism, the Trinity, "not three Incomprehensibles but one Incomprehensible."



With the water of life the Good Samaritan speedily washed away this foul accretion and applied the ointment of the rational, Scriptural idea of one eternal God, united in mind and purpose with His obedient Son, demonstrating His power through the Holy Spirit, which is a force and not a person (John 17: 21, 22).

A wound deep in our vitals was the paganized concept of the Divine plan of salvation: "In Adam's fall we sinned all"; and we could do nothing whatever to free ourselves from a curse for which we were not to blame. This horrid gangrene was trimmed away by the keen-edged sword of the Spirit, which brought us the healing doctrine of individual responsibility and absolute justice (Ezekiel 18).

With this abominable doctrine went its twin, the Atonement. Believing that a vengeful Deity could be satisfied with nothing less than the cruel death of His own innocent Son in payment of an unjust debt, and that all we had to do was trust in the merits of Christ, we were content to let Him make up our deficit, great or small; in other words, content to die. The strong medicine which healed this sore was the assurance of the Word that we must work out our own salvation (Phil. 2: 12), following the example of Christ's death to sin (I Pet. 2: 21; Rom. 6: 10, 11), keeping every commandment of God perfectly in order to receive the blessing of eternal life (Matt. 5: 48; James 2: 10).

Thus from the mire of doctrinal confusion our Good Samaritan lifted us and brought us to an inn, where our healing could continue. In obedience to the command of Jehovah through the Prophet Joel, the people of the latter-day embracing were gathered together for mutual help in working out their salvation. And in his absence he has left ample provision for our care. The work he began goes on, and will continue until his return.

Far out on the barren mountains of sin, beside the burning roadway, other souls lie bleeding and dying, passed by by priest and Levite, who aid and abet the world's deadly indifference by their easy philosophy of "do the best you can and you will come out all right." You have in your possession the means of their rescue and healing. Many will not accept help; others are too far gone. But there are some who need you, some wounded, perishing souls who may be stars in your crown in Eternity.

Will you not do for them what has been done for you?
Will you be their Good Samaritan?

Which of these three, thinkest thou, was neighbor to him that fell among thieves?

And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

A MIGHTY CEDAR

*upon Lebanon's sublime heights he stood,
fruitful, flourishing, planted by God Himself.
During seasons of blasting heat,
he sent his roots searching for and drew moisture
from the deep springs of God.*

*Amid mighty tempests which would have wrecked him
had he been a lesser tree with shallower roots,
he stood strong and relentless.*

*Each storm found him clinging with greater tenacity
to the rock of truth on which he fixed his roots,
deep down beneath the surface.*

*Tall and straight he grew,
ever upward toward the light he sought.*

*He cast his shadow upon many a weary toiler
on the upward way
who sought shelter from the heat of the journey.*

*Felled at last by the Great Avenger's scythe,
he waits awhile, soon to be gathered and to be fitted
into a lofty place in the glorious and eternal temple
which the King Himself shall erect
upon the beautiful Hill of Zion,
and where God Emmanuel shall dwell.*

A Giant Among Tall

Trees



Rev. L. T. Nichols

1844 — 1912

WITH joy we embrace this opportunity to strengthen and encourage those who are determined to make a full surrender of their entire being to the service of Him who has been so good as to call us out of darkness into this most wonderful light of Truth. Jehovah has placed us upon a firm foundation and is giving us time and opportunity to render perfect obedience to His Divine Law, that we may gain an endless home of bliss in that wonderful City of God, and pluck with ecstatic delight the fruit of life's fair tree forevermore.

Think of living forever, free from every sorrow, toil and pain, and in their place have ever-increasing joy and pleasure, with such wonderful knowledge that even ten years in that wondrous clime will more than repay us for the trials we are called upon to pass through in this brief lifetime of threescore and ten years!

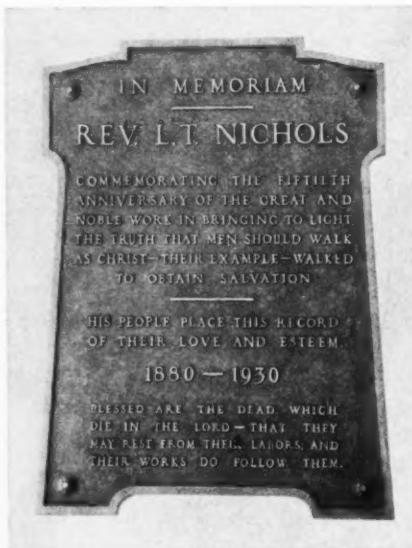
What a rich boon the All-wise, Omnipotent God holds forth as an inducement for us to faithfully serve and obey Him. And then to think that all we do, every good deed, will be set down to our account—we the ones to reap the benefit of our service; also to think the benefit will be unending in its duration, far above all we can ask or think in its wonderful volume of glory, joy and light! This thought should cause every nerve to spring into action, with a determination to completely render our bodies and minds a living sacrifice. This work can be done, but not by halfway workers; it will be absolutely necessary for us to throw our entire being into the work, without any reserve, in order for us to be successful in accomplishing this grand and noble work which alone can yield to us life, glory and happiness in the good time to come.

Pause, and look at the evidence: "Every man that hath this hope in him purifieth himself even as he is pure" (1 John 3:3). Now, any amount of sophistry or reasonings of men will not alter this God-stated fact in the least. No one can scripturally claim the one only saving hope unless he believes it absolutely necessary to go to work in real earnestness and purify himself as herein stated.

There can be no dispute whatever by anyone who is truly a child of God, as to what we must do in order to have hope of being made like Jesus by seeing Him as He is; for the Scrip-

THE FULL

tures plainly declare, without any ambiguity whatever, that we *must* purify ourselves "even as he [Christ] is pure." Let others go on in their unbelief, but, O beloved ones, let us go



THIS BRONZE TABLET—placed in the Megiddo Church—is a symbol of our recognition of, and gratitude for, the greatest principle of truth resurrected since the Dark Ages. In the year 1880 the Rev. L. T. Nichols taught that no man could be saved apart from knowing and keeping every commandment of God. For the first time in nearly thirteen centuries the lofty principle of *Perfection of Character* was being proclaimed. This is the mighty cornerstone of the renascent truth, even as Jesus taught the multitude, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

This was the theme of Rev. Mr. Nichols' most powerful sermons. And today, "he, being dead, yet speaketh," as in the following excerpts from "The Full Surrender," urging us in ardent, appealing language to *prepare* for that grand future life, that home in glory, vivid as he alone could portray it.

to work with renewed energy and accomplish this noble work. It is folly for people to cry out, as if horror-stricken, "It cannot be done!" It can and must be done, or there is no sal-

vation for us. We, many of us, can testify from our own actual experience that it can be done for we have overcome very hard things and become pure and holy in them, and, if we bring our whole mind into the service, we can become pure and holy in all things "even as he is pure."

It is written, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22:14). It does not say or even hint that this blessing will come upon any one but he that *doeth*; not he that tries and does not succeed, no, no! but they that do; to them alone belongs this right. He who is found there without a right, will be bound hand and foot and cast out. Although unbelievers will ridicule the idea, all true believers will steadily onward march to perfection, notwithstanding their cry to the contrary. What a joyful consolation to have this sure word of the Lord to support this noble, saving principle of truth! It is worth more than oceans of the sayings of men.

It is one thing to acknowledge this God-given truth, but quite another to really do. Remember the promise is only to them that do; not to the ones saying Lord, Lord, but to those *doing* the will of the Father. This work calls for all pride and anger, in fact for all self, to be put away. How foolish to let a little self-importance stand between us and such a glorious future as portrayed in the blessed word of the Lord! How apt human nature is to think too highly of self! Will we sell our birthright for such an insignificant mess of pottage?

The time is so short that it should all be used in searching self, and comparing self with the plain demands of the Word. Are we like our Master yet? When temptation comes do we always have the plain, saving truth at our command? and can we say, as did He, "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve"? If we do not thus have the Word at our command, we had better hasten to become so conversant with the practical teachings that they will flash upon our

SURRENDER

mind at every temptation. We should be constantly meditating upon the law of the Lord until it will be ever-present with us: thus we shall be enabled to become like unto our Master—pure and holy. Nothing short of this will secure for us an eternal home on earth when it is beautifully clad in glorious Edenic beauty and eternal light.

Oh, the glory, unspeakable glory! Wonderful beyond all compare! A continual wonder of amazement, filling us with increasing happiness as the "seven thunders" unveil to our mental vision the now veiled wonders of the great eternal future of the grand and glorious plan of an All-wise, Omnipotent God! Brethren, can we afford to miss this magnificent future? Only consider, it will be continually increasing; immeasurable in quantity; purest and best in quality; far beyond all that we can, with our present capabilities, even ask or think. In view of this endless future, is anything too hard to do to obtain it? It was this that caused Abraham to offer his only son; Joseph to endure his trials; Daniel to enter the lion's den; the three Hebrew children the fiery furnace; and Paul to suffer his many trials and the loss of *all* things that he might win Christ. Win Christ! Yes, when we win Him we have won all. All then will be ours.

If any are fainthearted with all this before them, they had better either get strong or else turn back at once, for no halfway work will ever secure for us such wonderful glory. He who says, "I cannot lay aside every weight; I cannot make a full surrender; I cannot cease from sin and become perfect," is saying he cannot keep the commandments of Jehovah, and thus saying he cannot enter the golden City; for Jesus says, "Blessed are they that do my commandments," they alone have a right to the tree of life and the afore-mentioned and faintly-pictured glory.

If we would always think of the grand results that are soon to follow, we then could do this work with the greatest of pleasure. To think of always doing things that will make us better and happier now, and then give us everlasting joy in the future,

should not be counted as a burden but a delight. As we progress with this work, the yoke will grow easier and the burden lighter, until it will be one continual sunshine in the soul, and we can exclaim, "I delight to do thy will, O my God."

Hearts must be aglow. We must have such an interest in doing these things as nothing on earth can give. No human suggestions, or earthly wealth will be of such importance to us. The doing of the commandments will be first—uppermost—in every career and occupation of life.

The pleasures of sin are so fleeting and in the end bring trouble, disease and death. In contrast, pleasures of righteousness yield a hundredfold of joy and pleasure now, and in the "world to come" life everlasting, with a vigor of constitution with which to enjoy that which will surpass our fondest dreams. How little and meager is the one; and how amiable, desirable and altogether lovely the other. We can speak from experience, for we have tasted both. We can testify that the pleasures of righteousness far exceed the pleasures of sin; and here, in our mortal state, we have only begun to taste of their sweetness. To realize that they will always grow better and sweeter should increase our desire to be altogether righteous.

As we with loved ones enter Eternity's shore and grasp each other's hands in greeting with a fondness never before experienced, we shall begin to realize upon a much larger and greater scale what blessings the righteous life yields.

The road is too narrow to allow any disobedience, but so wide that it will hold any amount of righteousness. As we are commanded to walk the narrow way to life, we must cease sinning or we shall find ourselves in the wrong way, and death instead of life will mark its ending. God is opening the gates of righteousness today, and each one should ask himself the question, Am I in reality entering through these gates of right doing? am I attending to this matter now? Can we say as in Psalm 119: 60, "I made haste, and delayed not to keep thy commandments"? If ever there

was a time when we needed to quicken our steps in the narrow way, it is now.

The ever-blessed good time coming is almost here; it is but a little distance in the future. It will soon burst upon us, and some will be taken by surprise. The signs which portend its coming are beginning to appear in sight, plain, strong and substantial. The nearer we approach, the more visible they become; the greater their grandeur, and more truly wonderful they appear. But, alas! alas! how few are really instructed sufficiently to detect their existence! How few are intelligently looking for the true signs of its coming! How few are looking forward, or have any desire to know their whereabouts, or care to know what is certainly coming like a Euroclydon storm, to fearfully shake and then remove not only the political earth but also the heavens.

With the blessings of eternal life on one hand, and the dark, dismal tomb on the other, O beloved brethren, can we not arise with determination to make a full and unconditional surrender of our entire being to the Lord? Let each one say by every act: Lord, from this time on I will be wholly Thine; my head to meditate upon Thy law day and night; my tongue to tell of Thy wondrous works and speak of Thy great goodness all the day long; my hands to carry this blessed help to others; my feet to guide and walk in the narrow way; my affections to be set on things above; my heart to be filled with gratitude to God for His wonderful goodness to His children; all I have and am to spend and be spent to obtain for self and others this richest of all blessings—life and glory everlasting in the world to come.

What a joy for us to give up all for! What a home for us to labor for! What a treasure to have our hearts upon! What a pleasure for us to be enraptured by! What a life for us to thrill over!

Soon the Master will be here, and will He find us watching, waiting, ready for His appearing? A few will be ready. To such my heart goes out in a thousandfold of love. Be of good cheer; we shall soon be home in glory together where one grand shake of the hands will give us more joy and pleasure than a thousand worlds like this. Amen.

—Rev. L. T. Nichols.

Musings of the Editor

The Miracle of the Ages

THE sacred writers record many miracles. We marvel as we read the wonders performed by Moses before Pharaoh. There was the river of blood; the plagues of frogs, of lice, and of flies; the murrain of cattle; the hail; the locusts; the darkness. Then, as if the Egyptians had not yet witnessed enough to convince them that they should let Israel go, came the overwhelming and convincing miracle—the death of every Egyptian firstborn. That was enough. Pharaoh commanded Israel to depart at once. They left. Ere they reached the Red Sea Pharaoh was after them in hot pursuit, only to perish in the Sea as the waters, which were parted to let Israel pass over dry-shod, closed in upon the Egyptians.

The miracles the Israelites witnessed during the forty years in the Wilderness, and those which the succeeding generations saw at various occasions are too numerous to mention. Sufficient it is to say they were real, and convincing.

Jesus' miracles during His ministry are known to every student of the Gospels. Each of these performances stands out as a demonstration of supernatural power. It revealed in every instance the Presence of the Divine; the signs were manifestations that His will was being done.

It may strike the untrained ear with some suddenness to hear that a greater miracle than any of those recorded has been performed among us in our own day. The miracle of the ages, beheld by many but accepted and believed by only a few, is none other than the resurrection of the long-buried truth. True indeed are the prophecies that a power should arise and change God's times and laws; that during the Bridegroom's absence the world should all slumber and sleep; that all the world is turned away from truth to fables. Then, after more than twelve centuries, for a man to arise, and, one by one, remove the fables that enshroud the minds of men, and in place expound the truth as taught by the holy men of old, is a marvel indeed. Miracles of former days were done with full divine assistance, but with nothing except the Bible and history for confirmation, our founder, the Rev. L. T. Nichols, studied, and searched and found the truth in its purity.

Think of it! Consider it! Investigate it!

Truly this is the miracle of the ages.

TWO OPINIONS

(Continued from page 1)

What, we ask, is an honest person to do amidst such a variety of contentions? The most direct answer is that of the Apostle Paul: "Come out from among them, and be ye separate." Keep out of them and thank God you are not obligated to enter in with them, for Babylon is doomed to destruction. Keep your heart clean from all outward contamination, and pure from any inner defilement. Have no bitterness nor hatred for anyone or anything except that which hinders you from being a true Christian.

Again, as of old, the hour of decision approaches, and the question thunders across the ages, "How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him." Shortly shall Elijah appear in the Mount Carmel limelight with so mighty a manifestation of Jehovah's power that the shout will reverberate, "The Lord, he is the God."

BEFORE CHRIST, ELIJAH!

(Continued from page 2)

is a volcanic suddenness, indeed, about all Elijah's descents upon us and all his disappearances from us.

Thus we come to see in this famous yet mysterious man a real hero of godliness. We can see why God took him away and, after the intervening preparation, we can see why he is God's chosen vessel to return on a greater mission and begin the restoration of all things as spoken by all the holy Prophets.

We cannot with words convey the electrifying effect that this grand proclamation will produce. It is God's all-out effort to warn the world of His coming judgments. And so Elijah's prominent helpers will go with him to begin missionary work on a grand scale. They will be enthusiastic, energetic, with a fascinating air of happiness and gifted with the power of flight to carry their tidings to earth's remotest bounds. We can well-nigh imagine the pleasure of those happy members of Elijah's band and the eagerness they must feel to publish their message, for they have something real to give to mankind.

The world will be startled by the dramatic fanfare and will receive the strange proclamation with amazement and wonder as the word spreads around the earth.

The messenger and his message will begin the movement which will terminate the reign of sinful man. The King, who follows shortly, shall come to claim His throne as heir of the world. Evil men will marshal their forces against our Lord. Only then will God use the last resort—force. It is written, "And the Lamb shall overcome them" (Rev. 17: 14).

Ere that day of the Prophet's arrival, we entreat you to join Elijah's Cause, God Almighty's Cause! Now, in the Prophet's spirit, proclaim the gospel; but *live* it. Then your rejoicing, like ours, will be great indeed that you ever heard—

BEFORE CHRIST, ELIJAH!

The Coming of Jesus and Elijah and the Great Battle of Armageddon

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THE MEGIDDO MESSAGE

Your Questions Answered

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Do you have a question? Personal replies will be sent to Biblical questions to any correspondent, and counsel will be offered on problems pertaining to the spiritual life. THE MEGIDDO MESSAGE will publish only the most helpful discussions for the benefit of other readers. No names shall be mentioned.

When introducing the Truth to certain individuals, it is not uncommon to hear it said: "All these different faiths are so many roads leading to one city." True or false?

False. Jesus made a definite distinction between two ways—the broad way and the narrow way (Matt. 7: 13, 14). Only the narrow way leads to life. There are not many narrow ways but only one. Paul stated there is but "one Lord, one faith" (Eph. 4: 5). We have also the word of the Apostle John: "Beloved, believe not every spirit, but try the spirits whether they be of God: because many false prophets are gone out into the world" (I John 4: 1). The many roads are heading in the wrong direction, therefore, choose well your way, O traveler, for there is but one road that leads to life.

Is it proper for Christians to use slang or nicknames in conversation?

Every Christian should use "sound speech, that cannot be condemned." Culture and good breeding in men and women is noticeable to a great extent by their manner of speech and choice of words in their expressions. He who professes the Christ-like life should develop the habit of right speech and proper usage of words, at least avoiding vulgarity. Taking the Lord's name in vain or swearing is definitely and inexcusably wrong. Using such expressions as "you bet" for "yes," "kids" for "children," "dandy" or "swell" for "good," "hello" or "hi" for "how do you do," is following the unrestrained way of the world. All of us are familiar with at least enough simple words of the abundant English language to express our thoughts in a manner befitting our high calling. "Only let your conversation be as it becometh the gospel of Christ," says Paul. Apply this rule and it will eliminate worldliness, looseness and uncleanness from our conversation.

As for nicknames, one should consider the origin of the term before using it. Sometimes its meaning and origin are most unwholesome. Furthermore, if such nicknames have a tendency to irritate or cause the slightest displeasure to whom applied, they should never be used. A Christian should strive to edify, to encourage, and not to stir up strife or cause ill-feelings.

Who was the devil that tempted Christ?

"Devil" means "an opposer, adversary." This devil was an eminent personage, one who was in a position to offer Christ "all the kingdoms of the world, and the glory of them." None but the *Roman ruler* would have had authority to make such an offer. He was the devil in the case.

I have been taught that the Elijah class is doing the work outlined in Malachi 4: 5, 6. Why do you look for Elijah the Prophet before the Lord's Second Coming?

We look for the Prophet because the text specifies *the Prophet*. "Behold, I will send you Elijah the prophet"—not the Elijah class but Elijah the Prophet—"before the coming of the great and dreadful day of the Lord." The words "the prophet" can neither be avoided, nor omitted, nor reconstructed to imply a class.



Those who call themselves the Elijah class are not fulfilling the mission assigned to Elijah the Prophet. Jesus informs us that he shall restore all things (Matt. 17: 11).

The Greek Testament says that this restoration is to include "a great moral reformation." No such reformation is apparent today, despite the activity of the "Elijah class."

Are the planets inhabited?

Yes. "A multitude of the heavenly host" who sang at the birth of Christ have a home apart from this earth—necessarily on those shining worlds above. The telescopes reveal stars perhaps equal or surpassing in number the dust atoms in London.

Jesus taught us to pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven." If God's will is done in heaven, then heaven is inhabited by a race of beings who are intent upon that purpose.

The Apostle Paul referred to God's family in heaven as well as on earth. Read Eph. 3: 14, 15.

Did Christ leave heaven to dwell among men as John 3: 13 would indicate?

No. Christ was born in a manger, in Bethlehem, and had no existence before his birth.

True, in John 3: 13 He spoke of the Son of man's descending from heaven, but at the same time He added, "The Son of man . . . is in heaven." Christ made this statement from earth, and was not a dual personage; therefore He Himself was not in heaven at the time.

Another "Son of man" is indicated—Christ the truth, Wisdom, Melchisedec, the Word, the Law of God. This Son of man is in heaven and, at the same time, on earth, guiding, directing those who seek divine instruction.

Is man mortal or immortal?

Man is mortal, subject to death. We are commanded to seek for immortality "by patient continuance in well doing." Read Rom. 2: 7. We cannot seek that which we already possess.

Those who are worthy are promised the clothing of immortality as a reward. Read I Cor. 15: 53, 54. It would be impossible to put on this clothing if we were already clad with the same.

The Catholic Bible says, "The son of man is not immortal" (Ecclesiasticus 17: 29).

Was David a man after God's own heart?

No. Several Biblical references to David denote "the Messiah, the son of David, the beloved of the Lord," as the name *David* signifies, according to Gesenius' *Hebrew Lexicon*. Prophecies, such as Hos. 3: 5; Ezek. 34: 23, 24; 37: 24 concerning David the King have definite reference to Christ's future rulership. In fact these prophecies were made several hundred years after the death of David, the son of Jesse. It is Christ, the son of David, who is a man after God's own heart, in that He never transgressed after He knew the law; whereas the literal David committed more than one transgression ever after he became king of Israel.

Only of Christ, the Messiah, could it be truly said, He is "a man after mine own heart, which shall fulfill all my will" (Acts 13: 22).

Meditations On the Word

"But Jesus answered them, My Father worketh hitherto, and I work" (John 5: 17).

Here we have Jesus' own words witnessing that the true God is a working God, and upon such good authority we should accept the fact without question. Speaking through the Prophet Isaiah the Almighty attests to His activities as Creator: "I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded" (Isa. 45: 12). Psalm 90: 1, 2 reveals how long the Eternal has been working: "Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God."

If, however, the creation of sun, moon, stars, the earth and man, all took place in six days only about six thousand years ago, if that were the great Eternal's initial effort at creating, then He could not be said to have worked through the countless ages of eternity past, but must have been whiling away His time in splendid isolation with nothing to show for His existence. But no theory could be more groundless. "The heavens declare the glory of God, and the firmament showeth his handiwork," said the Psalmist (Ps. 19: 1).

Now we might style God's work on the physical universe as creation work, and we have good reason to believe that work still is going on in countless areas in infinite space. But the physical creation is not the only type of work the Almighty engages in. Uninhabited worlds would add nothing to His glory, nor even worlds inhabited by imperfect human beings. "Whatsoever God doeth, it shall be for ever, and He will perpetuate no imperfect thing. Hence He also busies Himself with another equally important work, spiritual creation, creating men and women "in righteousness and true holiness" (Eph. 4: 24), fitting them to become a part of His heavenly family to live eternally upon this earth when heaven stretches out her stakes and takes our little earth into her blissful embrace. And that important work is in progress upon earth today.

Also we have Jesus' own statement, "I work." Indeed He *did* work, and that with unswerving intensity. He was made in all things like His brethren, subject to all the temptations which beset us; yet at the end of thirty-three swift-fleeting years He could say in fullest confidence, "I have overcome the world. . . . I have finished the work which thou gavest me to do" (John 16: 33; 17: 4). He had His own nature in such absolute control that "when he was reviled, he reviled not again; when he suffered, he threatened not"; His will so molded after the pattern of the Father's that in the sharpest clash of desires He could say, "Thy will, not mine, be done"; His passions so suppressed that they were altogether consumed by life's grandest ideal. He had overcome the world—the greatest work of which mortals are capable.

In saying, "My Father worketh hitherto, and I work,"

Jesus was not giving credence to the now popular belief in substitution, that Christians need not work, but that His death on Calvary had paid the debt they owed, leaving nothing for them to do. Much to the contrary: Christ left us an example that we should follow His steps, work as He worked, overcome the world as He overcame. While Jesus did not actually say in so many words, "Your heavenly Father has work for you to do," the whole tenor of His teaching strongly implies that position. When describing the Christian's duty He said: "For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work" (Mark 13: 34). There is a work for each. Work is the rule, not the exception, it is every Christian's appointment.

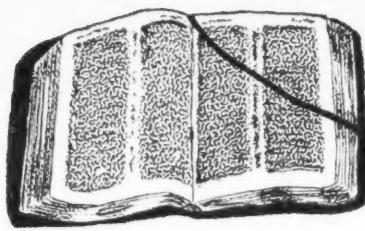
*"There is work for all, let no one say,
You must work, I must pray."*

In the parable of the laborers in the marketplace, those hired were directed to go to work in the vineyard. Matthew 20: 16 definitely implies work: "Let your light so shine before men, that they may see your good works." In the closing paragraph of the Sermon on the Mount, Jesus makes a forceful argument on the importance of work. The wise man, upon hearing His words, does them, thus building his house of character upon a rock, a firm foundation, and it withstands both rain and flood. On the other hand the foolish man, who hears but does not do, rearing his house upon the sand, suffers complete destruction when the storm of God's judgments breaks upon him (Matthew 7: 24—27). Again in Jesus' post-ascension message to Christians, He said, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev. 22: 12). The greater our labors, the higher our honors; the larger our sacrifices, the more abundant our recompense—special awards for distinguished service when the great Judge shall reward every man *according as his works shall be*.

Work is exemplified in all the apostolic teachings. Paul commands: "Work out your own salvation with fear and trembling"; "In all things showing thyself a pattern of good works" (Phil. 2: 12; Tit. 2: 7). James speaks authoritatively on the importance of good works: "For as the body without the spirit is dead, so faith without works is dead also" (2: 26). And Peter adds, "I beseech you as pilgrims and strangers, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation" (I Peter 2: 11, 12).

How much more appealing to a practical person is the divine arrangement demanding good works than the unfounded, unrealistic, something-for-nothing approach. In life, work is a blessing. Out of man's efforts come the forces and factors that bless. The things we prize are earned. "All useful work is noble, and every useful worker is a nobleman."

Work gives life direction and purpose. As soon as a young man says to himself, I am going to be a doctor, a teacher, an accountant, a business man, an engineer, a farmer, a mechanic, he automatically orients his life in a definite direction. No longer is he at sea, confused, aimless. Life has purpose, and out of that comes satisfaction, and results. And the same is true when we work wholeheartedly for God.



THE BIBLE

the Book of all Books

What Does It Mean to Us?

O send out thy light and thy truth: let them lead me.—Psalm 43: 3.

THE infallible Word of God stands like a beacon to guide the storm-tossed traveler sailing upon the sea of nations. Fixed and immovable, firmly grounded upon the Rock of Truth, against which the troubled sea continually dashes, pounds, and breaks, it has stood immutable through the ages. Theories, disputes, controversies, and blasphemies have agitated and churned the surrounding waters, and for a time obscured its beams, but left that light untouched.

This Bible, this Book of all books, which has stirred the world in a manner which no work of man has ever remotely approached, which in the dark Middle Ages was the object of so much wrangling and bloodshed, and which in these present times has given rise to a multitude of "vendors of religion," this Book which is assailed today with a growing fierceness by the infidel and the atheist, and adroitly misrepresented by the humanist, shines forth with the same clear light as in days of yore, as fresh and unchanged as when given by angels to the Prophets of old. It contains the same beautiful language that flowed from the pen of Isaiah, the same unaltered message which Jeremiah dictated to Baruch; the Gospels are as vibrant as when set down by the Apostles of our Lord; the letters of Paul have lost none of their force; the Revelation delivered to John during that period of lone exile on Patmos is as glorious now as in that far-off day when John took up his pen to record the wondrous visions unfolding before his eyes.

In this Book we have the religion of Jesus, He who proclaimed, "I am the way, the truth, and the life"; the same way of righteousness that Noah preached; the faith to which Joseph held in Egypt's land, and to which Daniel clung within the courts of Babylon; the faith of the Prophet Micaiah, the shepherd Amos, and the mighty King David.

And what does this old ancient Gospel mean to the aspiring Christian today?

That Word of God shines for us with an unprecedented luminosity, as the utterances

of the Prophets of old point to the nearness of that time when "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Hab. 2: 14).

It opens up to our wondering vision a vast, glorious future. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (I Cor. 2: 9).

It likewise brings to view certain just and reasonable commandments which must be kept in order that that future may be ours. While God's promises are to those that love Him, the Book says, "*This is the love of God, that we keep his commandments*" (I John 5: 3). Again, it says, "Blessed are the pure in heart: for they shall see God," and "Work out your own salvation with fear and trembling" (Matt. 5: 8; Phil. 2: 12).

It calls for a separation from all that is evil. "What concord hath Christ with Belial? or what part hath he that believeth with an infidel? . . . Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (II Cor. 6: 15, 17, 18).

It points to a narrow way. "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. 7: 13, 14).

This Word of God is Truth to us. It is law unchangeable. It embodies the loftiest principles conceivable. It is right, whereas all else is wrong. And it is imperishable. It brings a joy and happiness that error, hypocrisy, and deceit can never give. It is our life, our meat, our all.

Pilate asked of Jesus, "What is Truth?" And in answer to those who today ask that question, we can but hold aloft this blessed Bible and say in ardent tones and earnest, *This is Truth!*



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Not Yet the Promised Calm

Have the thunders ceased to hurtle through the dim and
lurid sky?
Are the hands of nations clasped in perennial amity?
Has the dawn of glory, sighed for by the poet and the sage,
Ushered in the tearless morning of an endless happy age?

Has the sea of earth's commotion lulled in ever-during calm?
Shall the nations rest in peace in the shadow of the palm?
Has to dwell in darksome cavern, War, the demon, fled con-
founded?
And the jubilee of mankind over hill and valley sounded?

No! the voice of murder shrieks through the solitude and city;
No! beside the couch of death wails the tender voice of pity;
No! in echoes terrible, voice to voice responsive rings
From the smoldering fires of peoples, from the councils of
the kings;
No! responds the throbbing West from its rocky heights and
llanos;
No! reply the leaping firegleams from a hundred hushed
volcanoes.

Soon the hypocrite shall see falsehood's refuge overflowed,
For the heavy cloud of judgment quivers with its thunder
load:
Soon with messages of woe shall earth's broadcast stations
tremble;
Soon in battle's dark array Armageddon's hosts assemble;
Marshalled soon beneath his banner shall the Beast's vast
armies be
Like the hissing, heaving billows of a darkened surging sea.

Climb the watch tower, O Believer! take the telescope in hand,
And the glimmering horizon of the eastern sky command:
There beyond the brooding darkness, *there*, beyond the ocean
strife
Thou shalt catch a streak of radiance, herald of a world's new
life,
When the blooms of Paradise once again shall scent our clime,
And the storm and mist forever vanish from the hills of time.

—Selected.